The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

J. W. BEER, Editor, Altamont, Cal.
J. D. McFADEN, As't., Philadelphia, Pa
E. L. YODER, E. MASON, A. L. GARBER, } Directors and Associate Editors.

The Editor and Assistant Editor hold themselves responsible only for what appears over their own signatures, the duties of acting editor resting upon the manager of the Publishing House.

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error.

ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE SUBSCRIPTIONS can be sent to this office, and the proper credit will be given, and due acknowledgements made.

ASHLAND, Ohio, Oct. 10, 1888.

Feed the Church.

This title is found in the twentieth chapter of the Acts of the Apostles. St. Paul had called the elders of the church of Ephesus to deliver unto them his farewell admonition. In his charge he commands them to feed the church of God, which He purchased with his own blood. The charge is a very solemn one, and contains many thoughts which greatly concern the pastor. If there is one individual who is under more responsibility than another, it is the individual who is called to be the religious leader of others.

"Feed the church," is a command delivered to elders. What shall be done with it? It not only applied to the elders of Ephesus, but applies to all who have assumed that great responsibility. Feed implies the want of food; and an inquiry arises there as to what shall constitute the food that the church is to be fed with. In the same verse of scripture, the believers in the Lord Jesus Christ are called a flock. "Take heed, therefore, unto yourselves, and to all the flock." The feeding implies a fatherly or shepherd's care of the members of the church. It means more than the delivery of fine profound sermons which ordinary people can not understand. It includes all the duties of the good and faithful pastor, and along that line a few observations are opportune.

Scores who carry the highest of titles,—Pastor—are unworthy the appellation. The sphere of the true pastor is little known by many who walk within the pales of the church. His duties are many and his labors are never ended. The relation he sustains to his church is in some respects like the relation existing between the father and his family. He is to feed and watch over the church.

The first duty of the pastor, when he enters upon a new work, is to form an acquaintance with all his members, intimate enough to open into the attachment of true friendship, but not into familiarity, which is said to breed contempt.

The duty second in importance is to enter upon a plan of systematic visiting. The pastor who is not constantly visiting his members is not doing his duty. He is only half a pastor when he neglects that duty.

No rule can be made as to how frequent the church families shall be visited. That depends very much on circumstances. Once every two months is not too often. In a large church a pastor is unable to visit all the families so frequently. At least two visits should be made to every family during a year. Where four can be made it should by all means be done.

A pastoral visit should be of such a character that it will be highly esteemed by the member or the family. It should be a spiritual repast, a little meeting with none but the family and the Holy Spirit present. The pastor should carry with him words of cheer and encouragement for the old people and the children. The little folks are God's lambs and should not be overlooked by the sturdy Dominie. They should be made to feel that the visit was part theirs. His visit need be but an hour long, and should not be very much longer. A long visit is like a long sermon. It wearies, interferes with the domestic concerns, and wears into amusement or discussion on secular topics. Feed the flock is the purpose. The family should gather together and the pastor can read his scripture, comment upon it briefly, sing and engage in prayer. A few kind, social words for the parents and children and the visit is completed. The flock is fed. The pastor withdraws, and the Holy Spirit remains to gladden the hearts of the household.

The pastor's visits should not be confined to the well-to-do members only. The poor need consolation and encouragement more than any other class. Neither should they be confined to the church. He should also visit those families who are out of Christ, and talk to them of the beauty and power of an endless life, and ask to conduct a family worship in their homes.

The pastor should announce his visits from his pulpit or send word. He need not state the hour or day when he expects to call at the homes of certain families, but the week should be given. It would be very appropriate for the pastor to announce that there will be services next Lord's Day, and that during the coming week he expects to visit Bro. A's, Bro. M's, and Bro. W's. Every continuous labor the pastor has to perform, should be reduced to a system.

Another duty that belongs to the pastor is to visit the sick, in the church and out; and especially in his church. His tender, watchful care should be so understood by his members, that when there is sickness in the family more than the ordinary ills of life, he is to be sent for first, and the benefit of his prayers and advice sought before going farther. There should be a return to the apostolic methods. "Is any sick among you, let him call for the elders of the church." Now a days the church member, instead of obeying the apostle, employs some miserable medical fraud, and after he is about murdered by the poisons of a hypocritical, polluted, rotten, scoffing medical ignoramus, and no longer has any hopes of recovery, he somehow faintly gets a little faith in the powers of the Eternal God, and wants to be anointed in the name of the Lord.

That anointing is not a silly religious ceremony and a cold formality but an actual remedial agent, the "elders" want to take off their coats, roll up their sleeves, oil their hands and give the dear sick brother a thorough good rubbing, and it will do him good, on physiological and pathological principles, and if the man is a believer and has faith in God, he will get on the way to health. But so long as he believes that God made a failure of the human body, and it contains very great defects that must be made good by plasters, poultices, blisters, pills and poisons, alcohol, beer and whiskey, so long God will stand off. God has little to do with the devil's remedies.

Here is a great missionary field for the pastor to work. When any member of the church is sick, let him call the pastor as the first physician. It is his duty to know something about curing the body as well as the soul. He should see that the brother has proper nursing, that the room is conducive to speedy recovery, that his clothing is kept sweet and clean, that the apartment is supplied with plenty of pure air and sufficient heat. This is all the medicine that 999 out of every 1000 cases need, besides the prayer and anointment of St. James.

This article is already long, and the subject is only opened. It must be rounded to an end, to suit the space.

There are individuals who are too lazy to be a pastor. That class want to live upon the toil of other individuals, and they are all the while spouting about ministerial support. They are too indolent to be a pastor, and have no legitimate place in that rank of God's army. They will loaf away a whole week, and then be so busy on Saturday evening that they can't find time to prepare a sermon. The week is gone, no visits made, no sick waited upon, no word of consolation to the afflicted, no cheery phrases to gladden the heart of the Lord's little children. No stranger pointed to the Lamb of God.

This article is printed for the pastor who is supported by his church to perform the duties of a pastor. Preachers who support themselves can not do such services. It would be thievish to expect them to do it.

A Lesson From a Life.

We see the ministers of the Gospel using every means and taking advantage of every opportunity and incident to illustrate and send home Scriptural truths and facts.

As an instance of this an English minister in a late sermon, used General "Chinese" Gordon as an illustration of active benevolence and unselfish usefulness. The minister said his modesty, his restraint of sensual appetite, his single mindedness, and his purity was not generally known. His letters breathed the true tendencies of his soul. In a letter to his sister he wrote: "There is a remarkable word in Scripture—"weapons." It is sometimes used for bodies as though our bodies were the weapons we (the true *we*) fight Satan with. In his words everywhere could be traced that he regarded the human body as a weapon already taken by Jesus from the evil one and by Jesus placed at our disposal for our strife against wrong of all kinds. What a noble and lofty thought expressed here! Our bodies to be a weapon to resist and destroy the evils around us! This surely is a beautiful argument for purity of life.

He wrote and spoke frequently of the body as the battlefield of the Spirit. The spirit of evil wanted to claim the human body as his exclusive property, and therefore contested every inch of ground, the Holy Spirit contending for it. Is not this in accordance with the divine teaching that we are the temple of the Lord. He also used the word "sheath" for the body, but he used it strictly in relation to the scriptural term "weapons." He had learned to regard it during this mortal warfare as a sheath for the soul—a sanctuary of the Holy Spirit. With such thoughts predominating, purity of action was fostered. Humility with him was not cringing or mere bowing down the head like a bulrush, but it was the recognition of man's inferiority to God, and a continual performance of duty toward fellowman, and a cultivation of man's respect for himself, which can only be maintained where a man will not do that which he is ashamed for his God or his fellowman to see.

I present these beautiful thoughts to show how we can utilize our knowledge of our fellowman's life and thoughts, to elevate our own ideas, and to give us greater confidence in humanity.

EDWARD MASON.

EDITORIAL NOTES.

Much has been said about the old dispensation being a type of the new. There is one fact though which strikes a severe blow at that method of reasoning. The Mosaic and Christian systems are vastly different. Charity is the central and underlying principle of the Christian, while death penalties are chief in Moses'. It was a n eye for an eye and a tooth for a tooth, then; but now men should not resist evil. Under Moses the woman who was caught in the act of adultery was stoned to death, but now "Go thy way and sin no more." The disobedient child was stoned to death; but the prodigal son is allowed to return to the father's house, and the father goes out to meet him, and kisses him. Under Moses, a man was instructed to love his neighbor and hate his enemy. Now the enemy is to be loved and treated kindly. All the difference in the world between them. The type business is often made to apply where it does not. Things are alike in this world because everything is a part of "One stupendous whole." One mind developed all, and similarity will exist. In effect, there is very little resemblance between Moses' law and the gospel.

I hope every pastor will take an interest in introducing Bro. Mason's new book. It should be in every family in the land. E. L. YODER.

Rev. Dr. A. T. Pierson, formerly pastor of the Second Presbyterian Church in New York, is reported to have declared recently from his pulpit in Philadelphia, that for eighteen years his ministry was almost barren of results, and in explanation says: "God said to me, 'If you will give up the idol of literary applause, and give yourself to rescuing the perishing, I will give you souls.' I said, 'I will do it.' Within eighteen months God gave me more souls than in the eighteen years before."

A brother in Indiana says in reply to a statement for subscription money, that he gave the money to a minister, who used it for himself, and as he is now gone, it is lost to him. He further states that he finds the gospel ship a pretty hard ship to sail in. Under such conduct of ministers, he will have to step down and out. Not so brother. The rascals are not all in the ministry. There are thousands of them outside. The world is full of hypocrites and frauds, and they will be encountered wherever you go. Jesus chose twelve apostles and one of them had a devil. Now you may expect that at heart every twelfth preacher is a dishonest or disreputable man. Hold on to the old ship, even if there are bad officers in it. It will land you safely on the happy shore, and the evil and dishonest men will all be cast overboard before you get into harbor.

If brethren would cease using silly expressions in their correspondence, they might be understood. Our printers are looking higher for the meaning of the unintelligible scribling used by some than the slushy phrases used by the rabble.

The Prohibitionist of the 20th Congressional district of Pennsylvania, have nominated Bro. Dr. U. M. Beachly, of Meyersdale, for Congress We wish he might be elected.

At the Annual Congress of the National Prison Association held in Boston, last July the following resolution was adopted:

RESOLVED, That the practice of observing one Sunday in each year as Prison Sunday, by the churches, which has been adopted in some States, is approved and recommended for adoption in every State in the Union, and the third Sunday of October is hereby designated as a suitable day for this purpose.

The observance of Prison Sunday has been approved and recommended by the National Conference of Charities and Correction. Both it and the National Prision Association are struggling against great odds for the improvement of our charitable and penal system. Our churches might observe the day with profit. Special days often awake special interest.

London is wonderfully excited over a series of horrible murders. Seven victims have already been found, and every one seemed to be the work of the same murderer. Another peculiarity is that all were women of bad character. A portion of the inhabitants of many cities of the earth are as corrupt as the inhabitants of Sodom. The liquor dens breed such rottenness, and in this country, they exist by the indulgences given them by the votes of Christian men.

The State Conventions of Pennsylvania and Indiana were both very successful. The Brethren are almost strangers in that class of church work, but a splendid beginning has been made. Many good resolutions have been passed, and if a part only is carried out, wonderful results will accrue.

We are delighted to see the sisters take hold so modestly in church work. The S. S. C. E. State organization passed resolutions only to do work with tracts. It is an indication of genuine greatness where a society will confine its resolutions within the limits of its ability to do. The Sisters' Society did this, and it did well.

We are in receipt of a copy of "The Gospel according to Jesus," by Bro. E. Mason. It is a most creditable volume and every family of the church should secure a copy. It is the first volume upon the doctrines of the Brethren church, and as it is sound and scriptural, it merits an extensive patronage. The one point on which we might take a different way to get at the same conclusion, is treated so honestly and fairly that we esteem both book and author highly. Every reader will want the book, as the pioneer in our doctrinal church literature, and for its intrinsic merits. Send for a copy at once, addressing this office, or Eld. E. Mason, Middle St., Dayton, Ohio. The price is $1.50.

"*The Old, Old Story*," an undenominational responsive Christmas service for Sunday Schools, is received. The carols are new, and from the facile pen of Fanny J. Crosby. The music, by Prof. P. B. Sparks, whose ability is of high order, is exhibited in the choice productions given in this service. Competent judges who have examined say it is the best that has been publised for years. We hope our readers who are interested will send for a sample copy. 5 cents each, 36 cents per dozen. $2.50 per 100. *Wilbur B. Ketcham, Publisher, 71 Bible House, New York.*

As cold damp weather approaches Rheumatism will make its appearance among hundreds of people. This disease yields readily to the infallible Rheumatism remedy, which is a positive cure. For particulars address,
E. J. WORST, Gen., Man.
Ashland, Ohio.